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ABSTRACT

The curriculum guide is designed to be used by teachers working with three-to-five year old Yakima children who attend early childhood programs and who will subsequently enter a public school system where most of their teachers, administrators, and classmates will be non-Indian. To lessen the negative effects of possible culture conflict, to help the children acquire the skills needed to participate in the dominant culture, and to promote retention of the value system of the Indian culture are the goals addressed by the curriculum design. The curriculum has been produced by projecting estimates about the world the children will enter, defining the components of the learning process, and determining the criteria for evaluating a successful multiethnic/multicultural program. The guide includes: a philosophy of cultural/ethnic pluralism and essentials of multiethnic/multicultural education; an analysis of the social, physical, emotional, intellectual, and cultural needs of Yakima preschoolers; identification of four competency areas relevant to teachers and students (establishing and maintaining a safe and healthy learning environment, developing physical and intellectual competence, building a positive self-concept, and fostering positive functioning in groups); lists of curriculum print resources for teacher reference; and three curriculum modules which are lessons concerning rocks, children's fears, and a healthy concept of death. (NEC)

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RC 011642

Multi-Cultural Early Childhood Curriculum for The Yakima Indian Nation

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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A MULTIETHNIC/MULTICULTURAL CURRICULUM FOR YOUNG CHILDREN

designed for

YAKIMA INDIAN NATION EARLY CHILDHOOD PROGRAMS

A Joint Project of

Yakima Indian Nation Education Division
Toppenish, Washington

and

Fort Wright College
Spokane, Washington

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Curriculum Process... Framework... Evaluation...

I. THE CURRICULUM DEVELOPMENT PROCESS

When Kamiakin, a famous chief of the Yakimas, was asked at the Treaty Council of 1855 what he thought of the proposals Governor Isaac Stevens had just put forth, he replied: "I do not speak of...myself, it is my people's wish." In that great tradition of respect for the individual's unique contribution to the decision of the whole group, this curriculum for Yakima Indian Nation preschoolers is born.

The Division of Education of the Yakima Indian Nation, under coordinator, Martha B. Yallup, includes several preschool programs. In 1978, these programs reach 900 children out of a target population of 1500. The sub-division, SECEP (Support for Early Childhood Education Programs), maintains a variety of staff training programs under the leadership of Violet Rau, director. It was a combination effort of these two women and their program staff which made the curriculum project possible. Twenty educators currently working on or near the Yakima reservation, mostly in preschool programs, were invited to participate in a combination graduate course--curriculum team experience during the winter and spring of 1977-78. Under the direction of Fort Wright College faculty member, Sister Kathleen Ross, the group of fourteen Indians (primarily Yakimas), two Mexican Americans, and four Anglos undertook a course in Multicultural Curriculum Development. The outcome was to be a preschool curriculum, multicultural in concept, and specifically constructed for the Yakima Indian Nation preschoolers.

The first half of the project was devoted to developing a written consensus expressing the group's philosophy. We dealt with such topics as the fundamental values underlying our educational ideals and the perceived needs and interests of the children in the programs. Always a grueling process, the experience of the group in clarifying and articulating their assumptions assured us of a curriculum structure which truly represented our special concerns and our views on life. This process culminated in the Position Statement (page 3) which expresses a basic point of view toward the education of Yakima preschoolers in a multicultural society.

The main portion of the curriculum consists of learning objectives and corresponding activities with a multicultural focus. The monumental job of compiling the ideas from each of the curriculum team's committees was done by Mary Schlick; she also enriched the class' basic work with her own background in multicultural endeavors.

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[1] A true copy of the Record of the official proceedings at the Council in the Walla Walla Valley, June 9th and 11th, 1855. Toppenish, WA: Kamiakin Research Institute, 1976, p. 95.

This project could not have been undertaken without the support of the Yakima Indian Tribal Council Education Committee (Harvey Adams, chairman; Mel Sampson, Secretary; Levi George, and Nelson Moses); Fort Wright College Center for Human Learning and Development (Anis Quidwai, chairman); and Grant No. 549 AH 70457, Ethnic Heritages Program, Office of Education, Department of Health, Education, and Welfare.

We hope that this curriculum conveys to the reader a sense of the process which produced it -- a process in which the individual ethnic and cultural identity of each curriculum team member became a vital resource. The difficult effort of identifying, clarifying, and refining the assumptions which underly life and education in a pluralistic society is a worthwhile process for any group which wishes to produce a coherent educational program for its children. Perhaps by sharing the results of our process, others will be encouraged to attempt a similar project in their educational settings, with results which are more refined and comprehensive than those we have been able to achieve in this initial effort.

II. THE FRAMEWORK FOR THE CURRICULUM

Position Statement of the Curriculum Team
The Purpose of a Multiethnic/Multicultural Curriculum for Yakima Indian Preschool Children

The design of this curriculum springs from a specific multicultural setting. This curriculum will be used primarily with children who attend the Yakima Indian Nation early childhood programs. They are of Indian heritage, mostly Yakima, although significant elements of other backgrounds may be found in some children. After completing this preschool program, these children will enter public school systems where most of their teachers and school administrators and a majority of their classmates will be non-Indian. A significant amount of culture conflict inevitably surrounds this occasion for these children.

The preschool program for the Yakima Indian child attempts, in cooperation with the efforts of the parents, to lessen the negative effects of this culture conflict. To do so, it strives to help these children acquire the skills of the dominant culture and the value system of the Indian culture.

This dual process finds its unifying theme in the development of the child's positive self-image. Ideally, as the children grow in understanding of their cultural heritage and identify with it through their parents, teachers, and community resource persons, and as they feel more competent and confident in using dominant-culture classroom learning skills, their positive self-awareness grows. As they are exposed in a positive way to aspects of other cultures, they acquire a broader appreciation of their own identity as Yakima Indians. Pride in their cultural heritage helps the children to feel more secure within and be able to benefit from the school system which represents, to a large extent, the dominant culture.

This approach to curricular design is based on the premise that we wish to promote success in the public school system for our students. While succeeding, they are generally acquiring skills to cope with societal pressures so that they can make truly free life choices springing from their native cultural wisdom and/or from knowledge of the dominant or other cultural heritages.

Since one cognitive or learning style is generally dominant in school settings, it becomes important for the preschool program to develop facility in this learning style while maintaining the children's sense of self-confidence in the learning style(s) which are more in keeping with their cultural heritage.

We recognize that this preschool curricular program is only a part of the solution to the problems of culture conflict and personal success for our Indian students. Additional efforts at influencing the entire educational experience of the students, from preschool years through higher education, are needed supplements to this program.

Fundamental Values Underlying
The Yakima Indian Nation Early Childhood Curriculum

An educational program expresses the values of the persons who are conducting the program. These are the values which are of most importance to the team members who developed the multiethnic/multicultural curriculum for early childhood education for the Yakima Indian Nation.

WE VALUE...
each individual's unique worth as a person with talents, rights, dignity, and responsibilities.

WE VALUE...
all cultural/ethnic heritages as uniquely worthwhile in themselves and diversity as enriching to the human experience of all.

WE VALUE...
the personal freedom whereby each individual makes lifestyle choices.

WE VALUE...
the cultural/ethnic heritage of each child as important both to a sense of belonging and to socialization toward productive adulthood.

WE VALUE...
a combined home and school program which helps children assimilate their cultural heritage as they learn to honor the elders and their culture and to acquire understanding of the traditional wisdom.

WE VALUE...
the abilities to communicate, to understand.

WE VALUE...
each human family and its essential role in the education of its children.

WE VALUE...
the human ability to believe,
to have faith,
to be open
to spiritual realities.

WE VALUE...
a hopeful attitude in life,
perseverance in difficulties,
and giving selflessly
to meet the needs of others.

WE VALUE...
the earth,
its beauties,
its resources,
and the preservation of these.

WE VALUE...
personal health
and the means
to maintain it.

WE VALUE...
decision-making by consensus
as a means of respecting each person's equal dignity
and developing each one's personal freedom
whenever safety and educational policy make it feasible.

A Philosophy of Cultural/Ethnic Pluralism

1. Every individual has a cultural background.

2. Families have their own cultures with distinctive beliefs, values, customs, activities, artifacts, behaviors, and relationships.

3. The United States is composed of a wide range of cultural groups based on such factors as nationality, race, religion, ethnic group, rural-urban differences, level of education, life-style, and organizational membership.

4. Cultural background forms the basis for individual identity. A person's cultural background can be positive and reinforcing; it can assist in building self-esteem, self-confidence, ethnic pride, creativity, and understanding. Or it can lead to self-denial, self-hatred, and rejection of family ties.

5. Cultural differences in a society can foster cultural richness, and can serve as assets to enhance everyone's lives. However, they can also be negative and divisive forces in a society.

6. No cultural group lives in isolation; each influences and is influenced by other groups.

7. Because of the strong movement toward cultural assimilation in the United States, individuals vary greatly in the degree of their ethnic attachments. While ethnic persons must have maximum opportunity to choose their group identifications, each individual must also develop the personal freedom which allows an individual choice of group allegiance.

8. Each person's exposure to different cultural and ethnic groups will increase in the future. Therefore, the need will also increase for interpersonal/human relations skills which facilitate getting along with members of different cultural and social groups.

Essentials of Multiethnic/Multicultural Education

1. Multiethnic/multicultural education begins with the ethnic and cultural backgrounds which the children and the teacher bring to the learning situation.

2. Building an educational program that incorporates each child's cultural background increases the chance of developing the maximum potential of all the children.

3. Multiethnic/multicultural education helps children understand the various cultures in their community without implying that any one culture is a model for others.

4. Multiethnic/multicultural education helps children understand that all cultures meet family needs but in different and unique ways.

5. Multiethnic/multicultural education helps the child build personal inner strength through recognition of his/her cultural uniqueness and richness. This maturing self-image makes possible a sense of unity with other human beings which can increase as the child grows in openness, communication, and respect.

6. Multiethnic/multicultural education builds an on-going, day to day program which both reflects the ethnic/cultural backgrounds of the children in the program and incorporates broader perspectives of cultural and ethnic heritages.

7. A multiethnic/ multicultural education program, that recognizes and reflects the variety of cultures within a community and the broader American society, supports the tenets of the United States Constitution, such as equal rights and equal opportunity for all.

Student Characteristics

I. The program includes activities that help meet the following needs and interests of Yakima Indian preschoolers. In the development of the individual child, all these needs and interests are interlocking and interdependent.

A. Social Needs
- . to share
- . to receive
- . to give
- . to care
- . to take turns
- . to cooperate
- . to respect others
- . to learn about others
- . to communicate, verbally and nonverbally

B. Physical Needs

1. Basic -- to have:
   - . food
   - . shelter
   - . clothing
   - . sanitation
   - . heat
   - . space
   - . safety
   - . conditions for physical & mental health
2. Learning -- to improve:
   - . eye, hand, foot coordination
   - . small and large muscle skills
   - . health and self-care skills

C. Emotional Needs
- . to develop trust
- . to develop independence
- . to develop self-control
- . to develop self-expression
- . to develop a healthy self-image
- . to give and receive love
- . to deal with negative feelings
- . to cope with family crises

D. Intellectual Needs

To develop skills in
- . thinking
- . listening
- . problem-solving
- . numbers
- . sizes and shapes
- . concepts of relationships
- . language formation
- . verbalization
- . following directions
- . sequencing stations

Student Characteristics (continued)

E. Cultural needs

To develop knowledge and appreciation of such things as

- clothing
- ceremonies
- foods
- seasons
- games and recreation
- time and space
- beliefs
- religion
- mobility and transportation
- shelter
- language
- history
- group indentity
- and of the inter-relationship of culture to all other needs and interests.

F. Individual interests (utilizing information gathered by the teacher in a child/parent interview)

To experience individualized learning situations adapted to such factors as:

- family situation (immediate and extended)
- sleeping and eating habits
- child's talents
- favorite things
- current health status
- security items
- preferred celebrations
- basic language usage
- cultural attitudes and values
- mode of expressing affection
- family aspirations (for family and for child)

II. The program considers the following learning characteristics of Yakim Indian preschoolers:

A. General learning characteristics of preschoolers

1. The young child's personality is forming and can be modified and structured at an early age.
2. Learning requires an appropriate level of readiness, a sequence of learning steps, concrete experiences to help learning, and repeated/extended learning, since forgetting is rapid.
3. Difficulty of learning determines needed time span for acquiring learning.
4. Learning is not isolated; it can be expanded to integrate with other areas, and it has multiple outcomes.

B. Specific characteristics which may be present in the family of a preschool child

1. Learners may come from a variety of home environments.
   a. Homes may differ in:
      . styles of verbal communication
      . styles of non-verbal communication
      . protectiveness of parents or older siblings
      . knowledge of and exposure to adult life problems
      . amount of exposure to adult events
      . family religion
      . amount of reading material in home
      . amount of "activity materials" in home
      . role of extended family
      . type and consistency of child discipline
      . attitudes toward school attendance
      . amount of responsibility child has for younger children in home
      . family mobility
   b. Homes may include:
      . two parents
      . one parent
      . grandparent(s)
      . ethnically mixed families
      . families in crisis
      . alcoholism problems
      . confusion in sex roles and modeling
      . handicapped persons
      . family violence

Student Characteristics (continued)

B. Learners' behavior may vary because of many factors:

a. For home-based students:
- isolation from other children
- number of unstructured days in the child's week

b. For classroom-based students:
- contrast between structured school days and unstructured weekends
- isolation from the family unit during the day

c. For all students:
- inquisitiveness and creativity
- independence
- ability to do many things by self
- acceptance of directions from authority figures
- special language usage
- over-protection/under-protection by family

C. Learners may exhibit the following mental and physical health characteristics:
- eager to share and to show affection
- uninhibited
- fearful of public health institutions because of painful experiences
- hearing impaired (otitis media in about one-third of children)
- likely to be above age level in gross motor development
- likely to be below age level in fine motor development
- unable to distinguish fact from fiction (a few children)
- allergic
- anemic
- needing dental attention
- low weight for height
- heavier than desirable

A Scenario of the Future

The curriculum team envisions the following conditions as typical of the future world in which today's preschoolers will have to live and cope. A clear statement of these conditions is necessary in order to shape the curriculum to the practical realities of life for our children.

Their society and community will be...
- . culturally diverse.
- . in a state of flux, a changing society.

Their individual lives will...
- . have a good deal of personal freedom.
- . require the ability to make appropriate choices and decisions in a variety of complex situations.
- . require them to think critically about a wide variety of information and issues.
- . require them to communicate effectively with other people.
- . require respect for themselves, for others, and for all of life.

Their life choices will include...
- . using increased leisure time for self, groups, and family.
- . making decisions in the face of increased consumer pressure.
- . making decisions about careers and roles.
- . adapting to community-wide and life-long education programs.
- . coping with increased societal pressures on the family.
- . reacting to increased intercultural contacts and pressures from one's own culture and the dominant culture.
- . making effort to stay healthy.
- . understanding others' and one's own lifestyle choices:
  - --marriage/family planning
  - --sex behavior/standards
  - --parenting/child care
  - --urban/suburban/rural living
  - --extended family/nuclear family
  - --respect for elders
  - --time schedules (private/group activities, organized/spontaneous activities, traditional/new activities).
- . developing spiritual and moral strength.
- . coping with crises.
- . providing for old age.

Some Basic Concepts of Learning

Without minimizing the importance of contemporary research on how children learn, the curriculum team chose the following ideas as worthy of special emphasis in approaching the construction of a curriculum for the Yakima Indian Nation Early Childhood Program:

- It is essential to recognize that the child's first and lifelong education comes from the home and that the home and the school become partners in the education of the child.

- Learning will be defined as a change in behavior as a result of normal growth and life's experiences.

- The child is constantly in quest of satisfying changing needs. The individual and the environment will affect what learning will take place and the quality of the learning.

- It is the responsibility of the school as with every other social institution to help the child meet these needs in a way which is not only satisfying but encourages the kind of behavior patterns that are personally and socially constructive.

- In the teaching process, the child's natural interests and attributes will be encouraged.

- Cognitive learning takes place in different children in different ways. Awareness, by both teacher and learner, of these variations can give the learner more flexibility and more competence in mastering new cognitive tasks.

III. CRITERIA FOR EVALUATING A MULTIETHNIC/MULTICULTURAL CURRICULUM

The following criteria, adapted from the National Council for the Social Studies position statement Curriculum Guidelines for Multiethnic Education,[2] were used in the process of generating the multiethnic curriculum for Yakima Nation preschoolers. They can be used by all programs to test the success of such a curriculum project. They also can be used at the close of a school year to evaluate whether a given year's program was actually faithful to the spirit of a multiethnic/multicultural curriculum.

1. Does the curriculum reflect the ethnic learning styles of the students within the program?
   a. Is the curriculum designed to make children aware of different cultural environments and master more than one cognitive style?
   b. Do the objectives, learning experiences, and materials reflect the cultures and cognitive styles of the different ethnic groups within the program?
2. Does the curriculum provide continuous opportunity for children to develop a better sense of self?
   a. Does the curriculum help children strengthen their self-identities?
   b. Is the curriculum designed to help children develop greater self-understanding?
   c. Does the curriculum help children improve their self-concepts?
   d. Does the curriculum help children better understand themselves in light of their ethnic heritages?
3. Does the curriculum help children to understand the wholeness of the experiences of ethnic groups represented in the program?
   a. Does the curriculum include awareness of problems some ethnic group members experience, such as prejudice or discrimination?
   b. Does the curriculum include awareness activities of historical experiences and cultural patterns of the different ethnic groups?
   c. Does the curriculum present the diversity within each ethnic group's experience?
   d. Does the curriculum present ethnic group experience as dynamic and continuously changing?
   e. Does the curriculum examine the experiences of ethnic group people instead of focusing exclusively on the "heroes"?
4. Does the curriculum help children see the moral dilemmas people may face?

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[2] Curriculum Guidelines for Multiethnic Education, a position statement of the National Council for the Social Studies, Washington, D.C. 1976. Reprinted by permission.

5. Does the curriculum show awareness and acceptance of ethnic differences within the community.

6. Does the curriculum promote values, attitudes, and behaviors which support ethnic pluralism?
   a. Does the curriculum help children examine differences within and among ethnic groups?
   b. Does the curriculum foster attitudes supportive of cultural democracy and other democratic ideals and values?
   c. Does the curriculum reflect ethnic pluralism?
   d. Does the curriculum present ethnic pluralism as a vital base for learning?

7. Does the curriculum help children develop decision-making skills, social participation abilities, and a sense of their ability to effect change?
   a. Does the curriculum help children develop skills in finding and processing information?
   b. Does the curriculum help children develop sound knowledge and concepts about their cultural background?
   c. Does the curriculum help children develop skills in clarifying and justifying their own values?
   d. Does the curriculum include opportunities to use knowledge, valuing, and thinking in decision-making on ethnic matters?
   e. Does the curriculum provide opportunities for children to take action on social problems affecting groups familiar to them?
   f. Does the curriculum help children develop a sense that they can effect change?

8. Does the curriculum help children try out cross-ethnic experiences and reflect upon them?

9. Is the multiethnic curriculum holistic in its view of ethnic groups, and an integral part of the total learning process?
   a. Does the curriculum introduce children to the experiences of persons of widely varying backgrounds in each ethnic group?
   b. Does the curriculum present the successes and contributions of members of some group in terms of that group's values?
   c. Does the curriculum include the role of ethnicity in the local community?
   d. Does content related to ethnic groups extend beyond special units, occasions, and holidays?
   e. Are materials prepared by and about ethnic groups used in teaching fundamental skills?
   f. Does the curriculum provide for the development of progressively more complex concepts, abilities, and values?
   g. Is the study of ethnicity incorporated in instructional plans rather than being supplementary or additive?

10. Does the curriculum include the continuous study of cultures with a variety of racial compositions?
   a. Does the curriculum include exposure to several ethnic groups?
   b. Does the curriculum include exposure to both white and non-white groups?

11. Are interdisciplinary and multidisciplinary approaches used in designing and implementing multiethnic curriculum?
    a. Are interdisciplinary and multidisciplinary perspectives used in the study of ethnic groups and related issues?
    b. Are the approaches used authentic explanations of ethnic events and materials?

12. Does the curriculum use comparative approaches in the study of ethnic groups and ethnicity?
    a. Does the curriculum focus on the similarities and differences among ethnic groups?
    b. Are matters examined from comparative perspectives with fairness to all?

13. Does the curriculum help children to view events and situations from diverse ethnic perspectives and points of view?
    a. Are the perspectives of different ethnic groups represented in the instructional program?
    b. Are children taught why different ethnic groups often perceive the same event or situation differently?
    c. Are the perspectives of each ethnic group presented as valid ways to perceive the past and the present?

14. Does the program provide opportunities for children to participate in the aesthetic experiences of various ethnic groups?
    a. Are multiethnic literature and art used to promote empathy for people of different ethnic groups?
    b. Are multiethnic literature and art used to promote self-examination and self-understanding?
    c. Do children hear the poetry, stories, and folklore of a variety of ethnic groups?
    d. Do children examine the music, art, architecture, and dance of a variety of ethnic groups?
    e. Do the children have available the artistic, musical, and literary expression of the local ethnic communities?
    f. Are opportunities provided for children to develop their own artistic, literary, and musical expression?

15. Does the program foster the view of ethnic group languages as legitimate communication systems?
    a. Does the program foster respect and appreciation for languages other than English?
    b. Is the child taught to use the family's traditional language as an integral part of the daily program?

16. Does the curriculum make maximum use of local community resources?
    a. Are children involved in the continuous study of the local community?
    b. Are members of the local ethnic communities continually used as resources?
    c. Are field trips to various local ethnic communities provided for the children?

17. Are a variety of assessment procedures, reflecting the ethnic diversity of the children, incorporated into day-to-day assessment techniques?

IV. THE CURRICULUM

Cognitive Style and the Curriculum

In our position statement, we have advocated development of an analytical cognitive style as well as the holistic/relational cognitive style which may be more descriptive of Yakima Indian children's preferred cognitive style. Since we have done that, it is very important for teachers who use this curriculum to involve the children in verbalizing their thought processes, naming and categorizing items, and organizing new knowledge fields to see how they fit together in an organized way. Continual practice of these skills is necessary to build up analytical cognitive abilities so necessary for achievement in today's public schools.

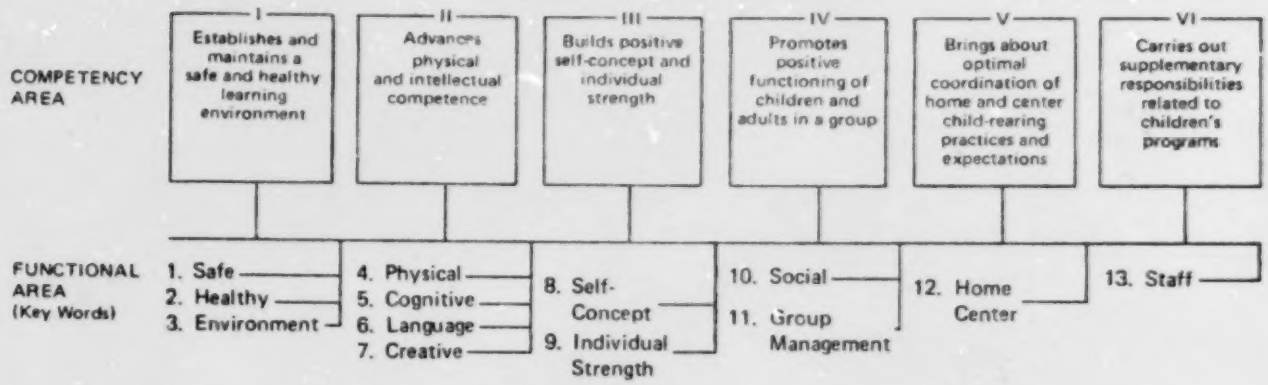
General Goals

From the fundamental values stated earlier, the curriculum team derived the following general goals for the Yakima Indian Nation early childhood programs:

1. The child will experience a healthy emotional and physical environment, especially through success and satisfaction in activities, consistent health routines, and exposure to basic health concepts.
2. The children will develp an awareness of life's spiritual and cultural values and the variations among them.
3. The child will develop the ability to communicate verbally and non-verbally in such a way as to increase understanding of others and of her/himself as a person with individual talents, dignity, rights and responsibilities.
4. The child will develop knowledge of and respect for the multiethnic/multicultural backgrounds of the children and adults in the classroom by experiencing activities from a diversity of heritages.
5. The child will participate in planned learning experiences which develop a positive attitude toward interaction with family, groups, and peers. Such experiences will emphasize group decision-making, respect for an individual's personal dignity, personal freedom, and the importance of the family's role in the education of its children.

CDA Competencies and the Goals

These general multiethnic/multicultural goals can be related to the competency areas outlined for persons who meet the Child Development Associate (CDA)[3] standards of competency. This relatedness helps program staff integrate the multiethnic/multicultural curriculum with the ongoing program organized under the CDA areas, graphically presented below.



Objectives and Learning Experiences

Overall and specific objectives for each competency area are stated on the following pages. For each objective the team has suggested at least one learning experience based on the children's cultural background, and, in many cases, helpful resources. Note that objectives for the first four competency areas are for the children and the last two are for the teachers.

Although planned for 3- to 5-year olds, individual experiences are not sequenced or categorized as to age of learner. The teacher will select those appropriate for the children in each group. Neither has any attempt been made to include all possible learning objectives or to insure that the experiences are of equal value in reaching the objectives. The team recognizes that there are many ways to reach goals and much of the pleasure in working with young children comes from carrying out ideas that are generated by contact with the learners. If these objectives and learning experiences help those who work with young children become more watchful for "teachable moments" that come out of the children's own cultural backgrounds, the goal of this curriculum will be reached.

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[3] A CDA is a person able to meet the specific needs of a group of children in a child development setting by nurturing children's physical, social, emotional and intellectual growth, by establishing and maintaining a proper child-care environment and by promoting good relations between parents and the child development center. From The Child Development Associate Credential and the Credential Award System. Washington, D.C.: CDA Consortium,1976.

Learning Experiences

MULTIETHNIC/MULTICULTURAL LEARNING EXPERIENCES

SECTION IV

of

A MULTIETHNIC/MULTICULTURAL

CURRICULUM FOR YOUNG CHILDREN

designed for

Yakima Indian Nation Early Childhood Programs

A joint project of

Yakima Indian Nation Education Division
Toppenish, Washington

and

Fort Wright College
Spokane
Washington

COMPETENCY AREA I: Establishes and maintains a safe and healthy learning environment.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Describe safety practices for riding in vehicles.	Ask children to imagine that they are riding in a minibus or a car with the windows down on a very dusty road, in the back of a pickup on a bumpy road, on a horse, or on their bicycles in the street, in a car with many children in it, in a car with a broken door handle, or other situations. Brainstorm with them how they can keep from getting hurt. From their ideas, make a list of rules and let them draw pictures to illustrate.	Safety Education Curriculum. Office of Indian Education Programs.
2. Demonstrate understanding of safety rules when on a safety walk.	With a small group of children play "Home Safe" game. Take walk. Ask children to find safety hazards and explain how to deal with them (loose gravel, strange dog, book of matches, bottle of pills, broken glass, nails, fast car, cigarette, liquor in a bottle). Let children develop own safety rules.	National Coordinating Council on Drug Education, Super Me, Super Yo, page 20.
3. Be responsible for own safety and possibly for that of smaller family members and for the group.	With a puppet, develop dangerous situations. For example: My ball rolls out in the road, or I see a snake or large spider, or I am hungry and see something to eat lying on the road. What should I do? Extend situation to smaller brothers and sisters, or others. Include deep water, irrigation ditches, hunting, strangers, getting lost at powwow. Show cartoon of Indians fishing at Celilo. Describe how Yakima tribe made a rule that fishermen must tie selves to the platform, showing responsibility for group. Let children develop own safety rules.	Game warden, tribal policeman, or other to talk about safety. Pictures of typical powwow scenes, other dangers. 1978 JOM Calendar - May picture.
4. Make own first aid kit to carry on field trip to mountains or on family outing	Put names on small container such as 35 mm film can. Add parents' names, addresses, telephone. Have children put in a small piece of soap, bandaids, safety pin, first aid creme, coins for emergency telephone. Role play its use. Ask parents to suggest traditional remedies to include.	Parents or others to describe traditional remedies.
5. Use their senses to detect signs of danger.	Tell story about Indians, or others, who heard a rushing river, smelled smoke, saw a falling tree limb, touched a a slippery hillside--all in time to keep from getting hurt. Ask children to tell their own stories about sensing danger.	Forester, fireman, irrigation-project worker, farmer, custodian, road worker, or other person to talk about dangers. Try to invite persons from various ethnic backgrounds.

21a (After each page of Objectives and Learning Experiences, we have left a blank page so that teachers can add notes concerning other good sources, things to change when doing this activity again, and other invaluable "teacher talk.")

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Describe own and others' feelings.	Talk about own feelings when appropriate. Help each child identify feelings, thoughts, and actions by discussing them as they arise during the school day. For example: In a quarrel, ask child to tell how feeling, how thinks other feels. Let other tell how s/he feels. Read one of suggested books.	Simon, N. How Do I Feel? or I Was So Mad!; Barkin & James, Are We Still Best Friends?
2. Be comfortable with all kinds of people--ages, conditions of health, ethnic and culture groups.	Take children to sing or deliver a treat to persons in the nursing home. Invite senior citizens to lunch. Make and take a multi-cultural scrapbook of seasons for shut-in who is very ill or handicapped.	Community Health Representative, Senior Citizens Worker as speaker.
	Talk with children about friends who are of different ages, ethnic group, education, or occupation. Invite friends or parents to visit.	Parents and friends to talk about occupations, food, schools, interesting differences.
3. Depend on own capabilities as a member of culture group by experience with success. (See also Individual Strength)	Use common phrases daily in Yakima or other language of child's home until child is comfortable using the language. Praise child for language ability as it progresses. Build in other experiences with success, such as on root digging, expedition or in story telling.	Parents or others to share cultural skills and knowledge.
	Read, "I Can." Include parents in any activities that help children learn about own culture.	Super Me, Super Yo, p. 44
4. Understand that mistakes are a means of learning.	Point out own mistakes when they happen and model constructive way of dealing with them. When child makes mistake, assure him/her that all people make them. Use "A Sad Story" as a discussion starter or "Everyone Makes Mistakes." Talk about long ago when mistakes were serious for Indian people (and others), such as missing a deer or going to the wrong place for roots. Point out that even these mistakes could be corrected, and people learned by them. Read The Whipper Man. How did the children feel?	"A Sad Story," Super Me, Super Yo, p. 48. "Everyone Makes Mistakes," Sesame Street Record. George, The Whipper Man.
5. Recognize membership in different groups: the family, the school, friends.	Show pictures of Indian and other families and various other groups to which child belongs (church, longhouse, school). Discuss the good feelings of being with people you love. Read All Kinds of Families. Talk about the pictures.	Pictures taken on reservation or in community, at school or family and other gatherings. Simon, N. All Kinds of Families. Super Me, p. 26.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
6. Interact with others in a non-sexist manner.	Read "Copenhagen" from Horses and Yakima Farming. Encourage both boys and girls to play in block area, set the table, help with snacks or lunch, play with the cars and trucks. If children suggest that some jobs are for boys and others for girls, point out that some traditional activities are still strictly reserved for women, such as digging and serving roots for the root feast, and for men, such as serving fish or deer meat they provided for a feast. Point out that some other activities such as teaching children, cooking, putting up teepees, hunting, war dancing, rodeo riding, ranching, fishing are enjoyed by both men and women today.	Bassett, R. & Haggerty, F., Horses and Yakima Farming. Hunter to describe the feast when he killed his first deer, male preschool teacher, woman who fishes for a living.
7. Listen to own body in order to take good care of it. Trust what feelings tell him/her; they will help the child adjust to the environment.	When child shows signs of being tired, provide a place for rest. Suggest that his/her body is telling that it is time to rest. When child pulls back from a hot object, remind him/her that the skin is saying something to protect the child. When child cries, acknowledge feelings of pain or sadness that crying helps express. Recall that people often cry at home and at the longhouse or at church when they are sad. If child rubs ears or complains of pain, be sure that doctor checks for ear infections. Remind children to tell parent or teacher when their bodies send pain messages, so that doctors can help them stay well. Talk about feeling hungry before lunch. How feel after lunch? Read "How Much is Too Much?" How did the boy feel? What will he do next time?	Research on otitis media in Yakima Indian preschoolers, see Director, Education Division, Yakima Indian Nation. Super Me, p. 22.
8. Describe the appropriate use of first aid techniques such as bandaid for cut, thermometer, burn ointment.	Involve children in discussion of minor accidents and ask for remedies. Practice applying. Invite a parent to talk about the use of native plants for burn relief. (See also #4, page 22) Provide doctors' coats made of men's shirts and nurses' caps for housekeeping corner.	Parent or grandparent with knowledge of traditional remedies. Murphey, Indian Uses of Native Plants, p. 36.
9. Follow simple cleanliness procedures.	Read "The Wild Spring Flowers" and talk about looking nice for others. Wash doll's hair using plant suds (clematis leaves and bark or soap root). Talk about eating at cultural events they attend with family. Develop some cleanliness rules for school and community. Have children look at each other's hands before and after scrubbing with nail brush. Practice naming wrist, fingers, etc. Emphasize similarities among children.	Beavert, The Way It Was, p. 86. Murphey (see above), p. 57.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
10. Enjoy exercise as a vital part of health, and incorporate in life-long health practices.	Teach children stretching exercises, pointing out that movement helps our parents feel good and grow stronger and it will do the same for us. Encourage walking rather than riding, stairs rather than the escalator. In class or on the playground, spend some time in group exercise--acting out stalking a deer, putting up a teepee, stirring menudo, grinding corn, or other culture-based activities.	JOM 1978 Calendar--basketball stretching picture for March. Games from all cultures in children's backgrounds.
11. Visit the physician willingly, without fear.	Encourage children to role play a visit to the physician, beginning with the reason for going (check-up, accident, illness, immunization). Discuss their feelings, reinforcing positive attitudes about the visit. Invite doctor and nurse to visit class. Follow up with a visit to the clinic. Encourage children to ask questions. Compare special clothes nurses and doctors wear to other special clothes--waitress uniform, priest's black suit and white collar, war dance outfit. Stress clinic staff's role as helping people stay healthy.	Indian Health Clinic, Yakima Valley Farm Workers Clinic, or hospital emergency room.
12. Visit the dentist willingly, without fear.	Role play a visit to the Dental Clinic, as above. Point out to children that people there are friends and are doing important work. Talk about specific tasks they perform. Visit clinic.	Indian Health or Yakima Valley Farm Workers Dental Clinics.
13. Describe proper care of teeth.	Ask grandparent or other elder to describe how teeth were cared for in the traditional way. Ask hygienist or dentist to visit class and talk to children about care of their teeth. Find out about major dental problems in the community and their cause. Ask speakers to tell children how to avoid those problems, including results of taking milk bottle to bed regularly.	Grandparent or elder.
14. Develop proper habits of brushing and flossing after eating.	Structure center routine so that children will brush teeth after eating. Have children help plan ways to remember to brush and floss at home.	

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
15. Describe some sources of raw foods.	Take children on field trips to dig roots, pick berries, gather tomatoes or corn on farm, or pick fruit in orchard. Discuss how the foods grow and what will be done with them while on the trip. Plan a picnic lunch to include the food. Have children drink water from safe stream. Emphasize that water is the best thirst quencher.	Parent or others to demonstrate how food is harvested and to help children dig or pick.
16. Prepare food for eating or storage for future.	Ask children to volunteer to help prepare snack from field trip food, or prepare it for storage--canning, drying, freezing, or for later use--grinding. Talk about long ago when people felt proud to be able to provide their own food without going to the store regularly.	Parent or others to demonstrate food preparation and storage methods.
17. Recognize that a variety of foods is needed for good health and development.	Provide pictures of food from every food group, including those from traditional diets of children's families, for children to use in making "We Are What We Eat" posters.	Pictures of foods from food groups.
	Visit food store to see foods used by different families. Bring a variety back to school for a snack. Ask parent who is a nutrition worker to discuss what each food does for child's body. Tell about some Indians who long ago ate certain foods to give them physical endurance and strength. Read page 10, Touch the Earth. Discuss foods that give children strength. Tell about Paul Bunyan. What made him so strong? Use puppets to stimulate discussion.	Nutrition worker (parent, if possible) McLuhan, Touch the Earth, "Meninock" speech, p. 10. Picture of Paul Bunyan. Puppets.
18. Enjoy eating times as happy times.	Talk about families enjoying meals together when they can, at Thanksgiving or other holidays. Emphasize that it is not always possible to eat together all the time. Talk about root, salmon, huckleberry feasts, meals together at the longhouse, church, or extended family. Let the children tell about such celebrations, picnics, and other good times. Plan a "feast" or "fiesta" at the center. Invite parents and others. Use puppets to act out planned meal to help children know what to expect.	Pictures of families eating together, children helping cook, children eating at school. Include pictures of all ethnic groups in community. Puppets.
	For further culture-based learning experiences in nutrition:	Contact Erwina Peterson, Yakima County Health District, Yakima, Washington.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Recognize that s/he is a member of a unique environment--in the school, the family, and in the community.	Read books to children that stress the ways in which people and families are alike and are different. Let the children talk about what is special, or different, about themselves. Extend the discussion to what is special or different about the school, the community. Emphasize the importance of the child developing as a unique person in his environment.	Simon, Why Am I Different?; Simon, All Kinds of Families; Showers, Your Skin and Mine; Walton, What Color Are You?; Ayer, Little Silk; Parin D'Aulaire, Ola; Hitte & Hayes, Mexicali Soup; Aruego, A Crocodile's Tale; Greenberg, Oh Lord I Wish I Was a Buzzard.
2. Respect self as a member of unique environment.	Encourage children to discuss own homes and activities at home, to bring snapshots and other family photos, and to do creative art pictures of family and selves, talking about them. Make book about selves at home and school. Help children see similarities and differences in families through play. Children can arrange furniture and dolls in housekeeping center, in turn, to represent their own homes.	
3. Identify activities common to all people.	Use visual aids to show various ethnic groups represented in the children's environment today...working, traveling, eating, wearing clothing, enjoying recreation, playing with children. Visit parents' places of work.	Introduce activity with "The Two Babies" from Super Me, Super Yo. Photographs or newspaper pictures of Yakima Valley families.
4. Work in a properly equipped classroom.	Insure that the environment is reflective of the cultural backgrounds of all children. Discuss the importance of taking care of the equipment and maintaining the classroom environment so that it is conducive to learning. Grow plants brought from children's homes.	Set of multicultural teaching pictures taken in children's homes, the center and community. Housekeeping equipment, books, learning materials from children's cultures.
5. Pick up after self and enjoy a clean environment.	Discuss camping at Potato Hill and the importance of leaving the camp clean for the next huckleberry pickers. Practice cleaning up learning centers or picnic areas with a chant: "Picking up Potato Hill...So other pickers can pick their fill." Learn campers' rule: Leave place as if no one had been there before.	Photographs of berry pickers at Potato Hill. J. W. Thompson slides.
6. Conserve energy by turning off water, lights, equipment when not in use.	Remind children that their parents and those before them believed in conserving everything needed for life for "generations yet unborn." Use "Chief Seattle" as reminder words. Ask for volunteer energy "whip person" to check that lights and water are turned off. Children can take turns in role. Make picture signs for light switch. Children can take home, if they want.	Chief Seattle: "The earth does not belong to man; man belongs to the earth."

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
	Let children think of alternatives in energy use: Keeping school very warm or wear warmer clothing; walk or ride horse instead of riding in car or school bus; going to bed early instead of turning on lights; close door instead of leaving open. Ask children: Are these good ideas? What are some good ideas?	
7. Conserve materials.	Save all wastepaper from one week. At the end of the day, let children help sort for a) use again on the back of the paper; b) cut-up for small projects; or c) take away for recycling with newspapers. Sort into baskets or pots from children's cultures. Use pieces of newspapers, decorated by children, for greeting cards or wrapping paper.	Baskets or pots. Newspapers.

COMPETENCY AREA II: Advances physical and intellectual competence.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Develop independent motor skills in activities that reflect the cultural backgrounds of the children in the program, as well as those they may be expected to know when they join children from the larger community in public school.	Provide opportunities for both team and individual activities that contribute to motor development. Large Muscle Skills: creative dancing--moving to records, piano, drums, castanets; Indian games--foot races, imitating animals, kickball with heel of foot; bows and arrows; role play cattle round-up and branding. Observe at local schools for games and songs in current use. Invite an older brother or sister to come after school to help teach games such as hide-and-seek, farmer in the dell, drop the handkerchief, mulberry bush, musical chairs. Small Muscle Skills: stringing, and arranging and wearing beads, frozen vegetables, flowers, seeds; making collage of beans, macaroni, seeds for medallions; pasting feathers or sequins on outfits; drawing and painting on old shirts for "embroidery;" making and giving May baskets.	Films and pictures of celebrations where there are games and dancing. School age child to help teach games and songs. Local artists who will demonstrate for the children and work with them.
2. Identify parts of the body.	Show how the grandmothers spun hemp on their knees for nets and baskets; tied the high moccasins around their ankles; put paint on their hair with their hands open for beauty; and how grandfathers carried dip nets over their shoulders, stood on their feet on the fishing platforms, bent their knees to dip the nets, tied the life rope around their waists. Tell a story using the names of parts of the body in Yakima and Spanish languages.	JOM, Mamashat Curriculum Teachers' Guide.
3. Develop perceptual motor abilities.	Dramatic dance: "How would an elk shake his antlers?" "How would a snake move?" "How would Paul Bunyan walk with Babe, his blue ox?" Provide stacking and sorting materials in Indian symbols or Mexican designs in appropriate colors; baby board for lacing activity; puzzles in Indian, Mexican or other ethnic designs; matching activities using culture-related symbols or pictures. Make puzzle from picture of American flag, or use stripes and stars in stacking or sorting activities. Show films of (Continued on page 29.)	Materials from SECEP resource center. Rau, Fulton, & Yallup, Indian Culture-Based Activities for Building Cognitive Skills.

OBJECTIVE	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
(3. motor abilities, cont.)	animals running. Invite children to "catch" them through dramatic play. Emphasize how fast and alert the people had to be to catch the animals in the early days. Teach traditional dance steps such as in owl dance or rabbit dance, and use for transition times.	
Cognitive		
1. Demonstrate an understanding of one-to-one correspondence by doing matching activities.	Prepare pictures of cultural objects, such as baskets, articles of clothing, food, in sets of the same number of like items. Ask child if there are as many members in one set as in the other. Repeat: "there are the same number in each set."	Materials in SECEP resource center. Rau, Fulton, & Yallup, Indian Culture-Based Activities for Building Cognitive Skills.
. same number as	Arrange two sets of objects or pictures which are not the same but are related in some way, such as dolls and doll board, bow and arrow, One set should have one more than the other. Ask children to match the objects that belong together. Ask if either set has some objects left over. Explain that there are more objects in one set than the other.	Thomas, Culture-Based Curriculum for Young Indian Children.
. more than		
. less than or fewer than	Repeat with sets similar to those in "more than." Have children describe both sets and match the objects to find out which set has more members than the other. Ask, "What can be said about the other set?" Accept other responses, but be sure children observe that the other set has fewer objects.	
2. Sort and classify objects.	Ask child to sort objects by use, season, time, culture, location, size, shape, or color. Place a different object with the others. "Is this a member of this set?" Continue with items that belong and do not belong, asking if they are members of the set. Use objects from all cultures of children in the classroom.	

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
3. Count objects according to individual development (young 3 year olds usually can count 1 or 2; older 4's and 5's--up to 10.	Give each child a carton of small objects such as beads, salmon vertebrae or turkey neck bones, beans. Say, "We are going to play a game. How many do you have? Would you like to show us? Let's all count them." Repeat with each child. Or say, "Each of you can choose 5 things from this tray (of small objects). Let's count them as you choose."	
4. Acquire beginning consumer skills of . identifying small coins . recognizing that 5 pennies equal a nickel . using small coins in "purchases."	Seal real coins into poster so child can see and learn to name pennies, nickels, dimes. Practice trading 5 pennies for a nickel with the children. Set up a store in class. Use empty boxes of familiar items such as tortillas, canned salmon, chili beans, pizza. Let children practice buying items for 1 to 5 cents. Repeat using dentalium shells and pesos. Take field trip to store where beads are sold. Each child select a bead for 5¢ and count five pennies from class "bank." Make beads of clay. Compare cost with store beads. Provide new challenge for each child by	Coins. Pieces of dentalium. Pesos. Parents to save empty food containers. Helpful beads' store personnel. Clay or play dough.
5. Develop problem solving skills in sequencing, size and shape relationships, matching cards and cognitive activities.	using nuts and bolts, sequential Indian designs or African baskets, sequential Mexican sombreros, songs that are memory activities, nested ethnic dolls, (e.g. Asian, Russian, Polish, etc.). Explain step-by-step method for success. Then encourage child to explore ways to solve the problem.	SECEP resource center materials. SECEP materials.
	Lead a sorting or classification activity using similar objects such as rocks, flowers, animals, decorated to represent cultures of children's background. Ask child to identify and sort sizes. Organize painted rocks by weight, color, textures, size, cultures, use; and ask child to explain why there is a difference.	See Rocks Module (Appendix). Rocks painted with cultural designs or cattle and horse brands.
	Ask child to sort picture cards which show the growth cycle of plants; early shoots of bitterroot, asparagus, taller camas or sowitk, (or other tall growing roots), huckleberries, currants, raspberries; apple trees and evergreen trees of the forest.	Sequential growth cards. Size of cards relate to size of plant.

(Continued on page 31.)

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
(5. Sequencing, cont.)	Other sorting: pictures of sequence of seasonal celebrations--celery feast, root feast, Easter, Tiinowit, 4th of July, fiestas, salmon feast, huckleberry feast, Thanksgiving, posadas, winter dances, Christmas, New Years. Practice language sequences that will be expected of child in public school: "Would you like this?" "Yes, please." "Here it is." "Thank you." Child accidently bumps another. "Excuse me." "That's all right."	Pictures of seasonal celebrations in various local cultures.
6. Make choices that are satisfying.	Present opportunities for child to choose activities. Provide alternative activities when child does not wish to join group. When using culture-based materials be certain to include alternatives from each culture so child can choose freely. (See activity #1, p. 39.)	
7. Recognize in simple cases the difference between fact and fiction in advertising and begin to acquire skills in resisting consumer pressures.	Bring examples of toys and their advertising. Ask children if they are as big, or as noisy, or have as many parts as they expected. Explain that sometimes pictures make things look larger or the advertisements make them look more attractive.	Examples of toys and advertising.
	With children, examine toys for safety (small parts that baby could put in mouth, sharp corners that would cut, etc.). Talk about the ways their ancestors provided everything needed for life: weaving, making soap and butter, growing a garden or digging roots. Use cultural examples, but point out universal needs--food, clothing, shelter. Emphasize pride in being able to provide for own self and others. Suggest something children or parents could make that would serve same purpose as purchased items: pinecone birdfeeder, stuffed dolls and animals, cardboard jigsaw puzzles.	Pictures of early self-sufficient lives of all cultures in children's backgrounds.
8. Recognize the days of the week.	Include naming the days and the numbers in the date in Yakima and other languages as appropriate in daily calendar activities.	JOM 1978 Calendar. Language charts of numbers--SECEP.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
9. Know in general what activities to expect on specific days of the week.	Discuss which days the children go to school, using names of the days in English, Yakima, and Spanish. Talk about weekend days and activities. Ask children to talk about what they did on the weekend, and how Saturday was different from Sunday. Talk about yesterday, today and tomorrow. Make a traditional "Counting the Days Ball" for the class, marking each day with a knot tied in the string, tying in a bead for weekends or special happenings.	Saluskin, Old Days and Present in The Yakimas: 1855-1955, p. 57. Large beads and twine.
10. Explore and experiment to stimulate and satisfy own curiosity.	Take children on exploring field trips where each brings back something of interest, or each reports on something s/he saw and wondered about. Let children weigh the objects, describe them, guess what they are for.	Parents for field trip helpers. Kitchen scales.
	Bring in cultural items: root digger, matete, tortilla press, drum stick, Indian mortar and pestle. Ask children how they were used; let them try them out. Put cultural items in a closed container and let children feel but not see the items. Ask them to describe what they feel and let all children guess what it could be. Show children the items.	Cultural items--for example, JOM artifact kit, Asian fan, African thumb piano.
Language		
1. Show an active interest in reading and reading materials.	Read to children from legends, fairy tales, literature from all cultures in children's backgrounds. Encourage children to make their own books about themselves and their families. Provide a library period for each child, and special area for reading. Demonstrate care of books and encourage children to take care of them.	SECEP library.
2. Recognize and appreciate the language spoken in their family.	Provide books, posters, songs, games in Yakima, Spanish, and other languages as appropriate. Use some common phrases everyday. Include phrases that show interest in others, such as: "How are you?" "What is your name?" "What is the matter?" Help children learn the proper responses to the questions, also.	Language specialists.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to:	Teacher will:	
3. Communicate with adults and other children at an appropriate level: ask questions, listen, express feelings, answer questions.	Use pictures of family and friends, seasonal celebrations, and other special cultural events to encourage children to talk about what is familiar to them, what they see, how they feel. Listen attentively to each child to model listening behavior. Remind other children to listen, too. Talk with parents about public school teachers' expectation of children (such as eye contact). Ask for their help in teaching children the expected behaviors. Ask public school teachers about other expectations, such as rising when an adult enters the room or raising hands to leave the room. Teach expected behavior to children, but also help teachers understand that children may not know the behaviors.	Super Me Super Yo and other self-image illustrations; family pictures; dolls.
4. Discriminate among sounds.	Offer child experience listening to records, tapes. Include Indian dances, mariachi music, spirituals, square dance and other music. Play sound patterning games with drums, accordion, castanets, bells, sticks, maracas, guitar. Use bells of different sizes and drums with different sounds. Ask children to raise hands high when sound is higher and to lower them when sound is lower. Play listening game: ask children to be very quiet outdoors, then tell you what they hear. Discuss birds, crickets, frogs, passing trucks or airplanes. Ask a tribal member to tell about experiences learning to hunt with his elders, the importance of learning to listen. Let children role play hunting or identifying animal sounds.	SECEP resource center. The sound of a pattern in Schlick, Enjoying Cultural Richness. Parent or other hunter.
	Play indoor and outdoor cultural games with specific rules, to practice listening for instructions. Practice word sounds, especially "ng," "th," "r," and "d," as preparation for reading. Use sentences for chanting, such as, "I went riding on a mare looking for bear;" "I went hunting with my brother and dad;" or "My birthday is my best day."	See Weeks, "The Speech of Indian Children."

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
5. Enjoy poetry for its meaning.	Read or recite simple poems or nursery rhymes to children. Encourage them to repeat the poems with you or on their own. Ask parents to share poems they remember from childhood. Make up poems about daily activities.	Parents or others to share poems with children.
Creativity		
1. Name the primary colors: red, blue, and yellow; and create an object using the colors and tell a story about the object.	Take children on field trip to Yakima Nation Ceramics, El Ranchito, and hardware store. Ask them to find cooking or serving containers in red, blue, and yellow. At school, give children drawings of the containers observed on field trip (or have children draw their own pictures) to be colored blue, red, and/or yellow. Invite children to cut out pictures and paste on collage. Use collage to talk about field trip and the colors they saw. Provide red, blue, and yellow clay or play dough for children to create their own containers. Provide sand colored with tempera paint in primary colors. Let children make sand paintings by shaking sand over designs "painted" on paper with glue.	For extensions of this lesson as a cognitive learning experience, read to the children "The Little Red Jacket," p. 36, Super Me Super Yo, and have children find red, yellow, and blue on their own clothing. See also Enjoying Cultural Richness--activities for young learners based on traditional designs.
2. Respond to and produce rhythms from music of several cultures.	Over several weeks' time, provide distinctive Indian, Mexican, Filipino, Western, and other appropriate music. Ask children to clap their hands to the rhythms of each after they have learned all of them. Talk about the differences among the rhythms. Children can choose an instrument to make to play alone or with the group.	Music and instruments from several cultures. Coffee cans, oatmeal boxes, other materials for simple rhythm instruments. Parents or others to demonstrate instruments.
3. Express her/himself through creative drama.	Tell animal stories from the cultures of the children in the class, using puppets and/or flannel board. Talk about the similarities and differences in the stories. Ask children to retell the stories using the puppets or flannel board. Praise children for their efforts, pointing out something unique about each one. Let children act out stories as a group. Research the customary stories public school teachers will expect the children to know and include in storytelling. For example: The Three Bears, Three Little Pigs, Little Red Riding Hood, Three Billygoats Gruff.	Rau, Pushapmi Stories; Beavert, The Way It Was; Aesop's Fables; Weewish Tree; others in SECEP Library. Record: Jay Silverheels, Indian Wisdom Stories. (Choose for preschoolers.)

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
4. Express self through creative dance.	Explain that all people enjoy dancing and each cultural or ethnic group has its own special music and dances for special purposes. Play music and teach dances from culture groups represented among children's backgrounds. Ask parents to help provide costumes for the dances, and demonstrate, if willing. Explain the cultural purpose of each dance. Ask children to do the appropriate dance to the music, within their skills, then give them time to create their own dances. Give each the opportunity to explain the purpose of own dance. Visit fiesta or celebration where dancing is taking place.	Records and tapes. Dance costumes. Parents and others to demonstrate dances.
5. Recognize design elements that are customarily used in art of own culture.	Show children photos, art objects, paintings, that include designs and borders. Explain that designs and borders are used in works of art of many different cultures, pointing out those that are from their background. Provide paper cut in typical shapes (diamonds, triangles, zig zag for Yakima Indian) and encourage children to create a design by pasting them on paper. Decorate edges of a bulletin board with designs of Yakima culture adapted into a border. Replace occasionally with border designs of other cultures.	Photos, artifacts, pictures. Pasting shapes project from Schlick, Enjoying Cultural Richness.

COMPETENCY AREA III: Builds positive self-concept and individual strength.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Know, accept, and appreciate him/herself as an individual.	Play the record, Free To Be You and Me. Have each child draw picture of self or trace around each other, for body image. Encourage each child to talk about self, family, name, nicknames, pets, grandparents, and others. Have children practice listening to each other tell about selves. Read "My Skin" (Appendix). Play "Where Is My Head" using Yakima or Spanish words with English for parts of body.	Thomas & Friends, Free To Be You and Me. "The Big Picture" in Super Me, Super Yo. "I Can," p. 44, same book. For more activities, see Jacqueline Walker's self-concept materials in SECEP files. Capper, It Takes All Parts, p. 17.
2. Take part in ceremonies from own culture and cultures of other children in classroom.	Participate in tribal events in order to see children in their own cultural setting, and to demonstrate teacher's interest. First food feasts: Take children to celery, root, salmon, or huckleberry feasts at a longhouse. After field trip to dig roots (after feast is held), prepare and cook them. Summer celebrations: hold mini-pow wow, visit reservation celebrations. Winter dances: (or "small dance"--waptaay waashat). Invite speaker to tell about old days when winter dances were held. Have dance in classroom. Visit celebrations at Wapato Longhouse at Christmastime or Toppenish Creek Longhouse at New Years. Observe holidays and ceremonies of other cultures of children's families: Thanksgiving; Easter; Martin Luther King's birthday; St. Patrick's Day; Nuestra Senora de Guadalupe; Cinco de Mayo; Charro Days. Ask parents to bring pictures for bulletin board of children taking part in community events.	Parent or others to make teacher feel welcome at tribal event. Longhouse leaders to explain feast; parents and others to help with digging and preparation. Parents and others to help. Speaker on old customs. Calendar of Cultural Events, Toppenish Review Annual Visitor's Guide, Local Chamber of Commerce. UNICEF: Calendar - "Festivals of the World;" cookbook; toy book; book of holidays.
3. Speak and understand some words and phrases in family's language other than English.	Use some words and phrases every day as part of school routine. Use child's Indian name, if s/he has one. For others, ask parent's help in selecting a descriptive name in the Yakima language, such as Latiit (Flower), Ichu (Sunbeam), Pashxa (Sunflower; or in other language of child's family. (See also p. 23, No. 3; p. 31, No. 8; p. 32, No. 2; and p. 33, No. 9.)	Parents or language specialists.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
4. Describe some events from own cultural history.	Invite an older person to tell stories about the old days. Take children on field trip to Celilo or Parker Dam. Read Amushyay and talk about the stories. Take field trip to Stone Giant. Leave beads or pennies. Ask a tribal elder to tell about the place and what such "special places" mean to people. Visit Able French place, see early brand, tell children about 1868 cattle drive. Ask rancher to tell about brands. With parents, take field trip to Ghinko Park, Wanapum Dam or other place where there are petroglyphs. Let children **choose** an Indian sign from the rocks. Each can use own sign on name tag, storage box, headband, or medallion. Take field trip to Fort Simcoe, Ahtanum Mission, Wenas Valley Monument, Old House on Able French Place, Union Gap Monument, as examples of historic sites. Seek out information about history of other culture groups in the Yakima Valley and share with the children.	Tribal elder or older person from other culture. Aleck, Amushyay. See Visitor's Guide, 1973, Toppenish Review. Splawn, Kamiakin, p. 290. Able French or other rancher. Parents and others to talk about history of rock carvings... and of other places visited on field trips. Delaney, The First 50; Paul, This Was Cattle Ranching; Granger, Library Club, Granger History; Crawford, How The Valley Was.
5. **Participate** in some games and recreation from cultural background.	Include foot races, sack, potato, and three-legged races in mini-**pow** wow. See **motor** development activities on page 28.	
6. Take part in dramatic play that reflects own cultural background.	Include examples of clothing from all appropriate cultures in housekeeping corner, for example: shawls, vests, feathers, moccasins, **huaraches**, sombreros, headbands, baskets, bags, matates, ollas, tortilleras.	Parents to suggest or contribute cultural items for play areas.
7. Enjoy food from customary diet of family, and learn about some traditional foods that may not currently be in family diet.	Include customary foods in all snacks and meals. Ask traditional families to bring in foods that some younger families may not still use, from all cultures of the children. For example: lakamiin, dried salmon, homemade tamales, homemade tortillas, moss pudding, camas baked in the ground. Point out how foods can be grouped and classified according to basic four food groups.	Grandparents or others to share knowledge of traditional foods.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
8. Describe experience with time and space.	Time: Ask children to talk about weekends and holidays when they do not have something specific to do, and about school when they do. Talk about a time to do the things that are necessary to make life go smoothly, and the time to do what they want. Relate their lives to their ancestors--the time to gather food and build houses, and the time to come together for good times. Use calendar pictures to start discussion. Talk about how it feels to have to wait for someone when you are expecting them at a certain time. How do you feel when you are early arriving at school? When you are late? Space: On field trip to hills, talk about family outings and what it means to be out in the open spaces to Indians and to other rural people. Show pictures of children in cities; talk about how they would feel in that setting.	JOM Calendar. YES Chicano Calendar. Yakima Nation Review Calendars.
9. Recognize that people live in different homes.	On field trip help children pick out houses, longhouses, teepees, tents, campers, motor homes, mobile homes, apartments. When back in center, ask children to paint pictures of the place where they stay, the outside and the inside, and to talk about their paintings. Are they the same? How are they different? How do you feel when you are in your home? (Pictures of different homes can be used in place of a field trip.)	Parents or others to help on field trip. Or pictures of homes.
10. Begin to understand the variety of geographical areas in his/her life.	Show pictures of various geographical areas on the reservation and off that are important to the families of the children. Encourage children to explain their home location and how to reach it. Read Pushapmi Stories. Take a field trip to see the places mentioned.	Rau, Pushapmi Stories. (Explain that stories are new, not "true" legends.)

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Make choices as an independent person.	Allow child to make choice of own petroglyph symbol, (see activity #4, p. 37), and use throughout the year. (See, also, activity #6, p. 31.)	
2. Demonstrate a sense of responsibility through self-discipline and through discipline provided by classroom experience.	Provide space for each child's belongings and time in the daily schedule to put things away. Label each child's special place with own petroglyph or other cultural design. Describe Yakima custom of allowing others to speak, and not contradicting. Help children to practice these courtesies. Explain that other people have other customary courtesies.	
3. Make appropriate choices for age and life situation, to deal with social pressures outside the family.	With children: watch television commercials, or look at advertising in magazine aimed at children. Discuss how the ad made them feel and what the person who made the ad wanted them to do. (See also activity #7, p. 31.) What else might they choose instead of the advertised item? Read Why Am I Different? Talk about how a child feels when teased about being different.	Examples of advertising aimed at children. Simon, Why Am I Different?
4. Understand the special needs of a handicapped child.	Prepare self to answer questions about a handicapped child coming into the class. Before child joins class, describe to other children what it would be like for the child to be in the class. Plan with the class how to welcome the student and help him/her feel a part of the group. Talk about the way Yakima families and others traditionally took responsibility for all members. Let children close their eyes and imagine what it would be like. How would you feel? What would you wonder about? If no personal experience with handicapped children, use pictures or newspaper article to start discussion.	Books or filmstrips from point of view of handicapped child in Project Palatisha and SECEP Resource Center. Example: Litchfield, A Button in Her Ear Newspaper or magazine article on handicapped person living successfully with handicap.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
5. Show moral and spiritual development at a level appropriate to his/her age including coping with crisis, demonstrating trust, showing concern for the beauty and vulnerability of the earth and its resources, giving to those in need.	Read Yakima legends or stories from other cultures or show pictures or filmstrips of children with a problem. Ask open-ended questions, draw out answers that develop feelings listed in objective. Describe the custom of pickers giving a bowl of huckleberries to newcomers to the patch, and their return of the bowl with something brought from home. How did the newcomers feel? Those sharing? Tell "Legend of the Lost Salmon." Follow Teacher's guide for conservation activities. Ask parents for examples of conservation from their families' cultural background. Explaining Death to Children: read "Helping Children Cope With Death" for suggestions on this crisis. Ask elder to describe a blanket dance when money is contributed to help people in need. Have a blanket dance in the center to help someone who needs it. Children can bring pennies. Talk about other ways they know about where people help each other. Bring out only half enough crackers for a snack. Ask children what they can do to give some crackers to everyone. Talk about meals at the longhouse or church when many families bring food to share. Spirit Time: Show children a picture of Mt. Adams or point out the trees and hills outside the window or on a field trip or the playground. Talk with them about quiet, beautiful places. Ask them to close their eyes and think about such a place. How would it feel to be there? Ask them to stay very still and imagine they are near the mountain, trees, or hills. Is there a stream of water? Are there animals nearby? Are the berries growing? After a short period of quiet, let them talk about their thoughts. Bring out the idea that the earth is good to us and we are dependent on Mother Earth for our food. Ask a tribal elder to talk about the use of water before meals, "chiish," and the meaning of the drinking of the (Continued on page 41.)	Beavert, The Way It Was; George, Whipper Man; Silverheels, Indian Wisdom Stories; "The Little Red Jacket" from Super Me, Super Yo. Parent or others to tell about customs or sharing and generosity. The Way It Was. Parents Furman, "Helping Children Cope With Death;" Grollman, Explaining Death to Children. Elder. Crackers Picture of Mt. Adams or other place of importance and quiet for the children's families. Tribal elder or other person to talk about customs of spiritual

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OBJECTIVE	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
(5. Moral and spiritual development cont.)	water, of thanking the Creator for water, the source of all life. Talk about the value of quiet. When outside, let them pretend to be a tree "without a leaf astir" or a shining pool with "not a ripple on the surface." Suggest to the children that they ask their parents for ideas of things to think about during the quiet time or "spirit time."	significance. Teacher: read "The Indian Silence," p. 17, in Setons, The Gospel of the Redman.
6. Try new things with confidence.	Ask parents to bring cultural foods that can be served as snacks in a tasting party. Encourage children to try everything, but do not insist. Ask parents to serve as models to the children by enthusiastically trying all foods.	Parents
	Take children on field trips to new places but with familiar people as helpers--fishing trip, Mexican restaurant, Sukiyaki dinner. Encourage children to tell about things they do with their friends, large and small. Observe public school playground and classrooms to plan activities to help child prepare for entering kingergarten with confidence. Take children on visit to kindergarten room. Upon return to center, have them help arrange furniture (or furniture models) and play "kindergarten." Invite kindergarten teachers to visit and talk with the children, making them feel welcome. Encourage exchanges with other preschool programs in order that children can meet each other before entering public school.	Adults who are friends of the children.
7. Do things for self and others.	Use cradle board to show children how to lace and tie. Let children experiment with boards until they are ready to try lacing and tying their own shoes. Ask children who have mastered the skill to help those who have not.	Cradle boards or other culture-based lacing activities.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
8. Explore and experiment to stimulate curiosity as a motivating factor in the learning process. (See also #10, p. 32.)	Take children on nature walk, ask them to point out what they see or hear. Identify tracks in the dust. On return to center, read Animal Tracks. Pick up small objects that interest them and talk about what they are. Look at objects through magnifying glass. Make collage, rings, medallions. bracelets or other cultural objects with the small objects when they return to the center.	Shea, Animal Tracks. Parents for helping with project.
9. Demonstrate growing competence in areas of his/her individual strength.	Through parent interviews and observation, identify each child's strength and need for growth. Watch for opportunities to help child grow in these areas. For example: child shy about trying new foods...serve familiar food from child's heritage with new foods or have child help prepare food; child enjoys carpentry...provide materials to make canoes, carts, or other cultural items and to decorate them appropriately; child enjoys drawing...laminate a drawing and have child cut it into 3 or 4 parts for his own puzzle.	
10. Recognize different career choices available in community.	Take children on field trip to places of parents' work. Invite workers into the center to talk about child-related parts of their jobs. For example: policeman, forester, bus driver, newspaper reporter, dentist, doctor, nurse, pilot, store owner, store clerk, farmer, rancher, cowboy, fisherman, fire fighter, secretary, bookeeper, artist, jeweler, teacher, potter, judge, game warden, coucilman, poet.	Parents as workers. YIN Media Services, A Job You Can Enjoy, film.

COMPETENCY AREA IV: Promotes positive functioning of children and adults in a group.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Understand and cope with feelings. (See also #1, p. 23.)	On paper plates on sticks paste pictures of children from different cultures showing a range of emotions from happy to sad. Ask child: "How do you feel when you receive a present?" Child can choose the face that represents his/her feelings. Have child choose pictures that make him/her happy. Let child tell story about the pictures. Write it down to make the child's own "happy" book.	Grevious, Teaching Children and Adults to Understand Human and Race Relations. Hendrick, The Whole Child. Draper & Draper, Caring for Children.
2. Do things for self and others. (See also #7, p. 41.)	During meals and snacks, serve family style, allowing children to pour milk for selves, pass food to others, and clean own eating area. Serve ethnic foods often; invite parents as guests often.	
3. Respect, cooperate, care about others and to learn social behavior expected of children. (Check with parents about their expectations.)	Encourage children to work together in the block area building a project. Remind them to show respect for other child's masterpiece, describing the appreciation the Yakima people show for Calvin Charley's mural at the Toppenish Creek dance building, or others show for artist's work from other cultures. Visit White Swan to see the mural.	Pictures of works of art by artists from cultures represented; local artists when possible, or nationally known such as Diego Rivera. Calvin Charley speak.
4. Share and take turns.	Read "How People Came to Yakima" in Pushapmi Stories. Talk about the importance of sharing to Yakima and other people. For toys in great demand, set a time for each child, marking with a timer or hourglass, so that all can have a turn. Encourage children to talk about their grandparents sharing with them and others.	Galambos, Guide to Discipline. Rau, Pushapmi Stories.
5. Communicate with and show respect for others.	Talk with children about ways people have of communicating with each other. Show pictures of people talking together in the longhouse or other cultural setting. Talk about showing respect by joining the conversation. Show pictures of (Continued on page 44.)	Pictures of groups of storytellers, speakers.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
(5. Communication cont.)	people listening to a storyteller or speaker. Talk about showing respect by listening quietly. Smile at children. Ask what the smile meant to them. Ask: "How would you answer that smile?" Repeat with a frown. Ask "How does Mommy look when happy? When sad?" Explain that sometimes people don't even have to speak to communicate with each other. Invite a "speaker" to demonstrate sign language to children. Have them practice and use a few signs of greeting.	Someone to demonstrate sign language.
6. Give to and receive from others.	Read "The Nicest Gift" or "The Little Red Jacket." Talk about what it feels like to give something to another, to receive something. Adapt "The Origin of Basket Weaving," p. 61, The Way It Was. Talk about the custom of giving away the first product, such as basket or deer. Have children give away their first piece of handiwork after the discussion. Attend a name-giving ceremony, especially for one of the children in the class. Before the ceremony, ask a member of the child's family to tell about the ceremony. Do the same for child receiving First Communion. Observe May Basket Day and birthdays. Attend a baby trade.	Super Me, Super Yo. Little Bear's Surprise. Beavert, The Way It Was. Silverstein, The Giving Tree. Parent or relative of child receiving Indian name or First Communion.
7. Recognize the needs of the special child. (See also #4, p. 39.)	Read A Button in Her Ear or Sound of Sunshine, Sound of Rain, or other book listed. Role play the story. Blindfold several children. Ask them to take off their shoes and put them on. Talk about how it felt not being able to see.	Also, He's My Brother, Howie Helps Himself, Cane in Her Hand, Learning to Talk.
8. Recognize and respect the variety of ways people live.	Home Life: Show and discuss pictures of families from different cultural backgrounds. Ask children if the picture is like their family. Draw out similarities and differences. Food: Bread tasting lesson-bread or cereal product from each culture. Dress: Make wing dresses, ponchos, jackets, shawls and other cultural clothing from butcher paper. Let children wear them to dance to appropriate music. (Continue on page 45.)	Pictures of families. Simon, All Kinds of Families; Why Am I Different. Tortillas, pan dulce, fried bread, biscuits, saplil, corn bread, other. Parents to help cut out "clothing."

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
(8. Recognize and respect ways people live, cont.)	Travel: Using Peabody kit figures of plane, bus, train, bicycle, horse, and other transportation mode, tell story about going to Yakima. Ask children to suggest ways they might travel to Yakima. Talk about ways people traveled long ago. Bring out differences and similarities.	Peabody Kit figures.
	Religion: Show pictures of churches and longhouses in the valley. Talk about people going to different places to worship.	Pictures of religious buildings.
	Music and Art: Take field trip to Toppenish Library Museum, Fort Simcoe Museum, to Mexican Fiesta. Follow up with pictures and records from the cultures represented, and others not covered in the visits.	Parents for field trip.
9. Recognize adult-life problems that affect families of all cultures.	Read All Kinds of Families. Talk about each family, how the child feels. Let children talk about memories of their own experiences that the pictures stimulate. Accept all discussion and emphasize the positive values of lives shared. (See activities in Appendix)	All Kinds of Families or Why Am I Different? "Children's Fears," and "Healthy Concept of Death," (Appendix); Kantrowitz, When Violet Died.
	Begin to collect photographs of family situations reflecting the experiences of the children. Use collection as children's own "book," for future discussions.	Parent or other volunteer photographer. See also Caines, Abby, (adoption).
10. Have contact with people in all stages of life, from young to old. (See also #2, P.23.)	Invite visitors to center for children to interact with informally. For example: babies in cradle boards, senior citizens. When appropriate, ask mother to tell about other ways of caring for babies--infant seat, in shawl on back--or use pictures for this. Ask senior citizen to tell story from own childhood. Read A Walk With Grandfather.	Visitors to class to interact with children.
		Haggerty, et al., A Walk With Grandfather.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Child will be able to...	Teacher will...	
1. Observe the basic rules/routines for the center and in community.	Use role-playing to explain center rules. For example: Ask a child to pretend he/she trips on a block. Ask children for suggestions for preventing the accident. Talk about following the same ideas at home to help families avoid accidents. Use culture-based music, fingerplays, other visual or auditory signs to remind children of particular times and transitions. For example: circle dance drumbeat for lining up to brush teeth; or clicking castanets or bamboo sticks to announce music time. Before cultural field trip, review rules. For example: Let children feel root digger point before root digging trip to remind them it is sharp. Ask them to suggest safety rules for using the root digger.	Talk with parents about kinds of rules expected in the home.
	Ask tribal leader to explain expected behavior at feasts, or invite whip man or woman to talk about proper longhouse behavior. Practice the "rules" in the center before attending longhouse event. Incorporate same rules into center schedule, if appropriate. Identify those activities with children that are used in the center, at home, and traditionally, such as standing in line, walking side by side, front and back of line, walking slowly, taking turns, keeping quiet, all boys together, all girls together. Emphasize that we do things in the center that we do at home and in the community.	Newspaper announcements of cultural events. Tribal leader, Whip Man or Woman.
2. Follow directions for emergency action.	Use cultural examples in legends, filmstrips, and other resources of people being ready for emergencies: such as, Yakima Indian boys bathing in cold water everyday--to be ready for accidentally falling in cold river. Discuss possible emergencies in center. Ask children to plan how they should act: get in line, no joking, no dawdling, leave building by planned exit, stand well away. Practice the behavior they plan. Repeat planning process for bus emergency and role play with chairs in classroom, than on bus. Talk about reasons for action as they practice action.	JOM filmstrip/artifact library.

COMPETENCY V: Brings about optimal coordination of home and center child-rearing practices and expectations.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Teacher will...	Teacher will...	
1. Develop a sense of security and trust and respect for life and values in the child.	Take each child on a get-acquainted walk to see the school building and meet all staff. Repeat periodically throughout the year. In home visit training session with all teachers, hear teachers from different cultural backgrounds. Talk about possible concerns of parents. Visit the home of each child, if possible. Model the behavior expected of the child in communicating with and showing respect for others. Enlist parent help in providing a school environment that is consistent with the values of the home. Include child in discussions with parent about school, classmates, home interests.	Janitor, cook, nurse, secretary, bus driver, all other staff. Erikson/OICS, Competence for Teachers of American Indian Children; Castillo and Cruz, Special Competencies for Teachers of Preschool Chicano Children; Parent Magazine Films, Inc., The Minority Child.
2. Demonstrate acceptance and appreciation of the various family life styles of the children in the classroom.	Plan a variety of activities for parents to participate in, taking into account various life styles: working parents, three-generation homes, lack of transportation. Invite parents to volunteer to help with classroom or field trip activities that interest them, have lunch with the child, invite class to the home and serve a snack, or plan snack with center cook and help children prepare it. Be aware of differences in social expectations and communication styles between home culture and classroom culture. Talk with children about different customs of families, such as waiting until all are served before starting to eat, or not talking during mealtime, or listening when others talk, or not asking questions. Let children share their own customs, making it clear that different families have different ways of doing things. Help children learn courtesy skills expected in public school.	Kenny, Exploring Parenting, film series; Honig, Teaching Parents to Teach; Becker, Parents are Teachers. Public School Teacher.

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Teacher will...	Teacher will...	
3. Provide culture-based home activities to develop the abilities of each student and to introduce classroom structure.	Plan and implement training groups for parents to: a. introduce methods of working with children; b. make toys; c. plan activities for children; d. play games with children; and e. learn arts and crafts for children. Send home tasks to continue to develop the child's strengths. Develop checkout system for books and other resources. Send projects home for parent and child to do together.	Home tasks from SECEP; Caney, Toy Book; Cole, et. al., I Saw A Purple Cow; Hainstock, Teaching Montesorri in the Home; Blodgett, Care Package; Hansen, et. al., Multicultural/multiethnic bibliography.
4. Work to develop good communication with parents to build rapport between home and school for the child's benefit.	Send weekly newsletters from the children to their homes about classroom events. Invite parents to classroom to share culture-related or other talents, skills, hobbies, or simply to share in learning and fun. Plan for similar sharing from working parents such as noon meetings or Saturday family parties. Hold informal parenting classes. Topics for discussion to come from group interests. Share child development techniques and tasks with parents on a regular basis. Keep parents informed about child's strengths through home visits, phone calls, sending personal notes home with child's work. Establish parent interest center at school.	Consultants to facilitate discussions with parents. Kenny, Exploring Parenting.

Staff

COMPETENCY AREA VI: Carries out supplementary responsibilities related to children's programs.

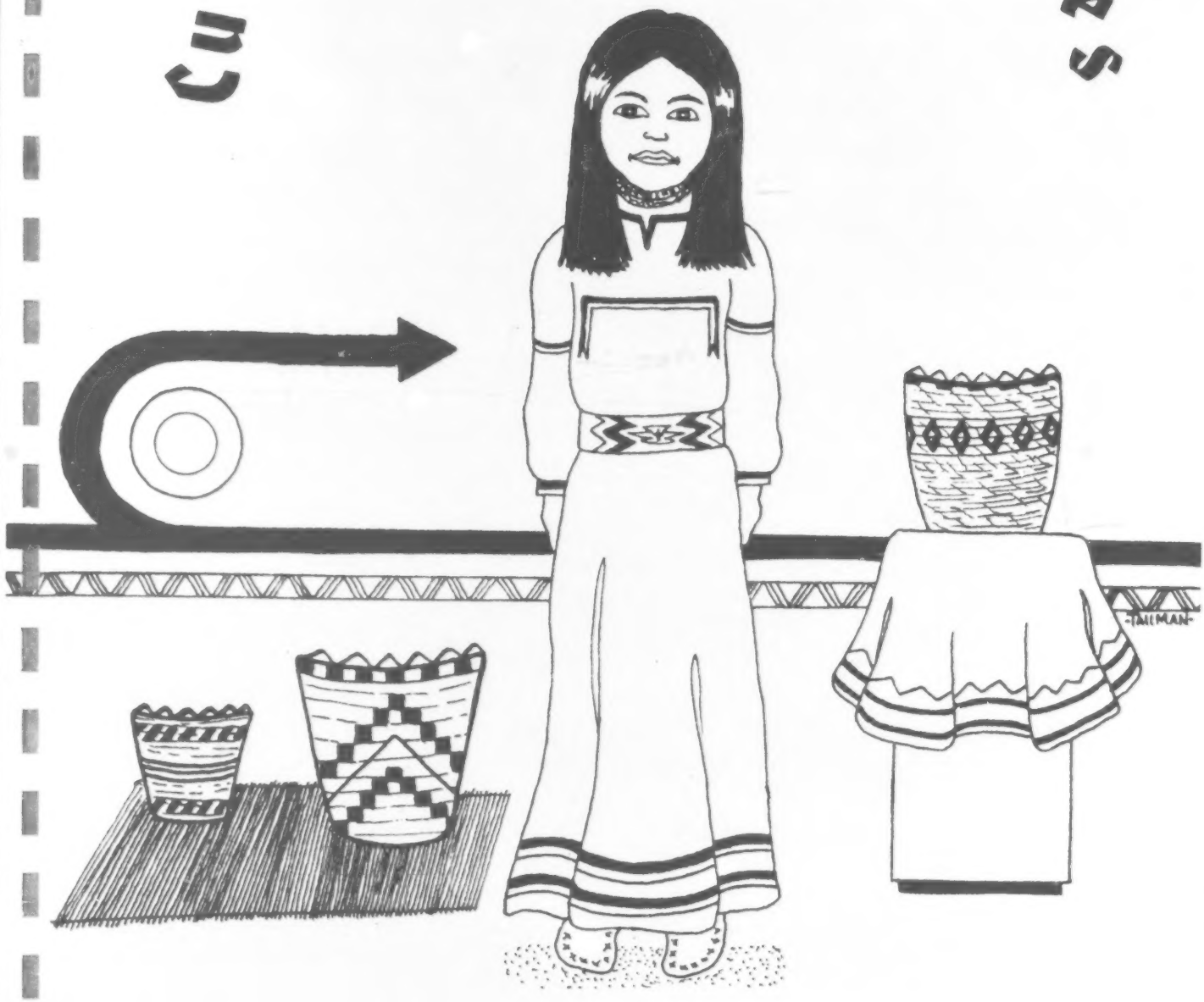
OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Teacher will...		
1. Develop a personal philosophy and rationale towards multicultural and multiethnic education.	a. Take test: Teacher, Free of Prejudice? b. Ask self: Everyone has a culture. What's mine? Describe in writing. c. Review filmstrip: Ethnic Heritage. d. Answer questions in "Who Am I?" e. Read about relationship of multicultural education to self-acceptance and self-image development in children and adults. f. Every culture has unique and special values; write out examples of cherished values, traditions, or methods of meeting a basic human need such as for food, shelter, clothing, safety, family/belonging. g. Write out three examples of such values that are unique to the children you are teaching. h. Make a chart comparing children's values and your own.	Winecoff and Kelley, Teachers Free of Prejudice? J. C. Penney Co., Ethnic Heritage. Schlick, "Who Am I?" (Appendix). Stone & DeNevi, Five Heritages. King & Kerber, Sociology of Early Childhood Education; Grevious, Teaching Children and Adults; Hendrik, The Whole Child; Fiander, "Value Chart;" Ross, "Yakima Culture Behavior Traits."
2. Develop an understanding of the cultural background of all the children in the classroom.	Review Parent's Magazine filmstrips. Identify, locate pictures, short stories, about well-known persons or heroes in the community's past and present. Invite community and parent resource persons to share cultural knowledge with staff in training sessions. Encourage staff members to share with each other, using "Who Am I" as discussion starter. Become familiar with and participate in songs, dances, games, folk art, contemporary art, literature of all groups in community. Get to know each child as unique, important individual through observation in class and contacts in the home. Keep a record of your observation. Observe three children for a week. Do their learning styles differ? What factors caused the difference? Plan activities to meet that style.	Parents, community members, other staff members. Calendar of community events.

OBJECTIVES	LEARNING EXPERIENCES	Staff RESOURCES
Teacher will...	Teacher will...	
3. Set up a classroom that reflects the cultures of all students, and explain the rationale for the materials and activities.	Gather books for young children in which all cultures are represented. Read to children. With their help, plan to try out some of the activities mentioned, such as, pinata, game, dance. Integrate cultural artifacts with regular play equipment or substitute when appropriate. Plan activities in music, art, language, science, math, games, or circle time around a particular culture. When using historic rather than present-day material or examples, be sure to relate it to today's life of children.	Multicultural/Multiethnic Bibliography; McNeil, et al., Cultural Awareness for Young Children; Oregon STATO, Cultural Awareness.
4. Develop acceptance of self and others in a multicultural setting.	Workshop on developing self-acceptance in children: culture-based approach. Staff role playing mutually supportive behavior. Workshop on teacher's personal capacities. Workshop on classroom management. Assertiveness workshop. Observations in other classrooms.	Project SECEP Trainers: Schlick, (Culture-based programs); Ortega and Yallup, (Staff development); Rau, (Classroom management). County Mental Health. Valley preschools.
5. Respect values of importance in school and community such as reverence for wisdom of elders, cooperation rather than competition, group decision making, generosity and sharing.	Workshop sessions with elders of various cultures, open discussion of customs and beliefs. Enlist elders as volunteers (or paid part-time workers, if possible) for field trips, sharing stories and songs with children.	Parents Magazine Films, Inc., Children in Crisis. Elders
6. Develop awareness that the values of an ethnic group may be in conflict with those of the majority in the community.	Learn about the ethnic composition of the children's families. Through discussions with parents be alert to spoken and unspoken political/social systems and value differences among families. Read newspapers for community and ethnic group: features, editorials, letters to the editor.	Finklestein and others, Minorities U.S.A.; King & Kerber, Sociology of Early Childhood Education; Toppenish Review, Yakima Nation Review, Wassaja, Akwesasne Notes, others.

Staff

OBJECTIVES	LEARNING EXPERIENCES	RESOURCES
Teachers will...	Teachers will...	
7. Demonstrate acceptance and appreciation of beliefs and customs of families of the children in the classroom.	Identify the occupations open to parents of the children. What other occupations are there in the community? How do they affect lifestyles of the children's families and and others in the community? Identify the educational levels in the school families and in the general population in the community. Attend celebrations, festivals, other community cultural activities. Take advantage of every opportunity to spend out of school time with families of the children. Attend funerals, visit churches and longhouses.	Troper and Palmer, Issues in Cultural Diversity. Yakima Indian Agency, BIA Report on Yakima Reservation. Friends among parents and community members who will invite teacher to attend activities with them.

Curriculum Resources



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APPENDIX

Rocks. 62

What Makes Me. 67

Children's Fears 68

Healthy Concept of Death 69

Who Am I?. 70

ROCKS CURRICULUM MODULE[4]

This module has:

1. Theme--a short, general description of the educational purpose of the unit, intended to give an overall view of ideas covered in the unit.

2. Cultural Note-- background material related to the unit and provided to the teacher, para-professional or other adult as an introduction to various aspects of North American Indian culture and lifestyles and how they relate to other cultures.

3. Suggested Activities--provide a description of games and activities which the child can do in the classroom or at home. A list of materials, if needed, is given for each.

4. Language--suggests several key words as an aid to general language development and to introduce Yakima and Spanish languages.

5. Effects--section serves as a general guide to what each child, depending on background and needs, may learn from the unit.

6. Suggested Resource People--community people who might be available and could provide added information and significance to the material being covered.

7. Reference--an aid in study and preparation of further activities.

Theme

The rocks underneath our feet are part of our natural world. Rocks form the mountains and lie underneath the valleys and underneath the floors of the oceans. Rocks are formed in different ways: by heat, pressure, water and wind. Rocks are many different colors and sizes; some rocks are harder than other rocks. Soil in the garden, sand on the beach, and clay we make pots from, all come from rocks. Rocks are needed to make many useful and beautiful things. We can read many things from rocks about what the earth was like hundreds and thousands of years ago.

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[4]Adapted from one developed at Northwest Regional General Assistance Center multicultural education workshop, November 22, 1974, Yakima, Washington, as an example of a culture-based curriculum module developed by preschool staff members for their own use with the children in their program.

Cultural Note: Earth's Storytellers

The closer a people live physically with nature, the greater respect they have for the earth and its web of life. So it is that the so-called primitive peoples, (primitive meaning existing since the early ages of the world), possess a way of life in which people and nature are related and people are co-partners in a living universe. According to an Indian grandmother in the Puget Sound Region of Western Washington, to the Indian in his native state, everything had life or spirit: birds and animals, the earth, sun and moon, trees and ferns and rocks.

As if they carried the intimate secrets of the earth from which they come, nearly every culture has in some way regarded rocks and stones as having various magical powers. Preserved in legend, oral and graphic, stones have served as objects of worship, as good luck charms and as oracles, as well as to measure and record the passing of time.

Rocks and stones are the most durable of all materials used for recording thought and image. From the Egyptian Rosetta Stone to the Mayan Stellae at Copan, what people did and how they felt have been inscribed in stone for thousands and thousands of years.

On the lower Klamath River in Oregon, it is said that there's an old immense tree which has given an account of the "first world" and its people. Each year, as the Indian sorcerers visit it, a small stone is added to a pile in which there are thousands of pebbles. The pile of stones is sacred. According to the legend, no one is allowed to count them; once a stone is placed with the others, it must stay there forever.

Almost 12 feet in diameter, a striking use of stone as a record of time is the Aztec "Piedra del Sol," (Stone of the Sun). It is dominated at the center by the symbol of the Aztec god of sun and fire, and around the sun are symbols of four earlier "suns" or four "worlds" which had existed before this universe.

Numerous legends tell about stones or rocks that bleed or cry. A poignant Incan legend called "La piedra que lloro sangre," (The stone that cried blood), relates how 6,000 Indians were dragging a huge rock up a hill where the fort of Sacsahuaman was being built. The rock slipped and crushed 3,000 Indians. When the survivors sorowfully resumed dragging the rock uphill, it refused to move and blood began to drip out from two holes in the upper part of the rock. The frightened Indians believed that the blood was the rock's lament for the deaths it had caused; that it was tired of being moved so much and of causing so much misfortune. From that time on, the rock was called "La piedra cansada," (The tired rock); and according to the legend, it can still be seen today with the hardened trickle of blood.

The legends of any culture can be best understood when looked at in the context of what the people believe about where they came from and why they are who they are. According to one version of the North American Indian creation myth, "...there was a world before this one in which we are now living; that was the world of the 'first people' who were very different from us." No one knows how long, but for a long time these "first people" lived in peace and

happiness. At the end of this first long period, the first people were metamorphosed into all kinds of things like birds, beasts, reptiles, plants, grasses and some were even turned into rocks and mountains. And then the new race of people, the Indians, came.

Many legends tell of people being turned to stone while fleeing from something or someone. At a certain point on the Klamath River in Oregon there's a high stone that looks like a statue and behind the first stone, a smaller stone that leans forward like a person running. Both rocks are white and shining, like quartz rock. The Indians say there were two sisters, running to escape being metamorphosed and both were turned into stone.

Many rock legends are mixed with the adventures and misadventures of birds or animals. Coyote is the chief character in the Indian myths of the Pacific Northwest, as he is over the whole western half of North America. And the tribes living near the water in Washington and British Columbia, told many stories about Raven. There is a Flathead tale called "The Legend of Rolling Rock" which relates how one time Coyote gives his new blanket to Rock to keep Rock warm. When a storm comes Coyote wants his blanket back but Rock says no. Coyote gets mad and takes it away by force. After the storm Rock starts chasing Coyote, down hills and across rivers. Bear and Buffalo get killed trying to help Coyote. Coyote is finally saved by two old women who break Rock to pieces with their stone hatchets.

Norwegian folk tales include stories about a raven and an eagle who know how to "get" things. One tells about the "victory stone" which would keep a man safe from men or trolls. No one knew how to get this precious stone except the raven and the tale gives an involved formula for getting the raven to find the stone and bring it to its nest.

Many rock legends involve "little people" who live in or around rocks. According to a Danish tale, the "Red Stone on Fuur" was a craig of rough-grained sandstone, from 12 to 16 "ells" high, with a deep hole in it close to the ground. Here the elves (people not bigger than a cat) held their goings on and by moonlight could be seen carrying their golden treasures out of the stone to air them. (Elves avoid the light and can only be seen after sunset.) Once, on a dark and rainy night, a bold young shepherd climbed into the hole and was never seen again.

An interesting parallel is found in a Yakima legend which tells about rock paintings on a basalt cliff near the Naches River in Washington. According to the legend, the paintings -- in red, white, blue and yellow -- were the laws of the Yakimas, painted by ancient little spirit people called the Wahteetas. The Wahteetas were small, no more than 2 feet high when fully grown. They wore robes woven from rabbit hair and could be seen just after sunset or just before sunrise. It was bad luck for the adults to see the Wahteetas but seeing the rock picture painters brought power to small children. After white people came, no more rock painting was done.

In each of these legends stones and rocks provide a key to what was happening long ago, either through what was written on them or because of some magic of power people believed they had. Each of these stories is one small part of a complete system of symbol-invested belief and each story reflects a people's ancient reverence for the earth and a rich philosophy of life which is out of reach of the "modern," mechanistic mind with its insistence on observable cause and effect.

Suggested Games and Activities

1. Rock Classification — You Need: A collection of rocks of various sizes, colors, shapes.

   a. Ask each child to bring in half a dozen rocks. Tell them one way of sorting rocks is by hardness because some rocks are harder than others.
   b. Choose any two rocks and call them "A" and "B."
   c. Try to scratch A with B. If A scratches B and B doesn't scratch A, then A is harder than B.
   d. Make a pile of the stones that can't be scratched.

2. Rock Sculpture — You Need: A collection of rocks.

Using the hardest rocks for tools, have children "sculpt" softer rocks into shapes that please them. Set up an exhibition in the classroom with small tag identifying each.

3. Resource Visitor — You Need: One of the suggested resource people (on next page).

Invite a resource person to visit the class and talk about what s/he does and the tools s/he uses. For example: a gem cutter could demonstrate gem cutting and polishing; a geologist could talk about tools used and what rocks tell about the earth; a cook (could be a student's mother) could show how various food is prepared with stone tools, as in pounding corn or wheat or nuts.

4. Rock Collection Field Trip — You Need: Notebook, pencils, old newspapers, knapsacks.

Take class on rock collecting field trip. Good places to find rocks are outcrops where bedrock is exposed, mine dumps, roadcuts, excavations, quarries or wherever there is erosion. Have children wrap each specimen and ask teacher to number it. The teacher or parent can keep a record of where each is found.

5. Storytelling — You Need: Familiarity with Cultural Note "Earth's Storytellers."

Tell class the legend of Naches Rocks (see Cultural Note) or any other story about rocks. Ask them if they know any stories about special rocks and stones, or have them ask their relatives if they know any stories about rocks and stones. Invite the relative to tell the story to the class.

Language: The teacher will research the equivalent words and use them when presenting the activities.

English Word	Yakima Word	Spanish Word
rock		
to carve		
stone		
to pound		
gravel road		
to grind		
sand		
jewel		
mortar and pestle		

Effects

From this unit on ROCKS, children may learn:

1. Some rocks are harder than others.
2. Rocks can be found in many different places if we know how and where to look for them.
3. Rocks can be used to pound and break things, including softer rocks, into smaller pieces.
4. Rocks can tell us many things about the past.

Suggested Resource People: Geologist, archeologist, jewelry maker, road builder, storyteller, cook, sculptor, gardener.

Reference: Zim, H. S. & Shaffer, P. S. Rocks and Minerals, A Golden Guide. New York: Golden Press, 1957.

WHAT MAKES ME

My skin is very important to me;
It holds me together in one piece you see.
My skin keeps me warm;
My skin keeps me cool;
It keeps me from coming apart in the pool.

Some skin is quite dark;
Some skin very light.
Some skin is more black
And some not quite white.
But whatever my color happens to be,
It's what is inside that makes me--me!

Author Unknown

NAME OF ACTIVITY: CHILDREN'S FEARS[5]

(This activity must have parental input and permission before use in the centers.)
Fears may include those of:

fingerpainting	water
the dark	dogs
large animals	insects
being left alone	height
loud noises	some adults
doctors, nurses, shots	

LOCATION: Center

LEARNINGS:

1. Modify the fear for the child.
2. Identify specific fears child or children may have.
3. Child will learn that exposing his fear is voluntary on his part.
4. Being afraid isn't bad.
5. We share our fears and talk about them.

PROCEDURE:

1. Teachers will read and study the subject of fears that children have and be prepared in advance to deal with this activity.
2. Discussion of fear--that any child has volunteered.
3. Teachers will share their fears with the child or children.
4. Find library books dealing with fear on child's level.
5. Do art activities, with any art medium, and have the child put his fear on paper.
6. Encourage storytelling about what the child or children are afraid of, or what someone else is afraid of. Could be put on tape so child can hear it.

INDIAN CULTURE: Seek parent help.

EVALUATION: Seek parent help.

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[5] Davis, E., Smartlowit, L., Albert, M., Rau, V. Final report of the culture-based learning activity workshop with Head Start parents. Toppenish, WA:SECEP, May 1976, p. 32.

NAME OF ACTIVITY: HEALTHY CONCEPT OF DEATH[6]
(This activity must have parental input and permission before use in the center.)

LOCATION: Center

LEARNINGS:

1. Help children accept death.
2. Discuss--recall past experience with children, as the information is volunteered.
3. Differentiate between TV death and reality.
4. Living things can die.
5. Life after death.
6. Safety practices--ways can die.
7. Funerals and ceremonies.
8. Increases vocabulary.
9. Understand the national holiday, Memorial Day.
10. Effects on family.

PROCEDURES:

1. Secure parental approval and accept changes and or additions.
2. Plan a simple experiment dealing with death such as a plant, or insect, that the children can observe.
3. Books dealing with death on child's level, show books to parents for approval.
4. When a small creature dies use this occasion to explain the experiment.
5. Use pets such as cats, dogs to teach children that the pets enjoy playing like children do, and if we treat them roughly we can hurt them, and they can die.
6. We eat things our fathers bring home such as fish, deer, pheasant, duck, etc.

INDIAN CULTURE: Seek from parents.

EVALUATION: Seek from parents.

[6] Davis, E., Smartlowit, L., Albert, M., Rau, V. Final report of the culture-based learning activity workshop with Head Start parents. Toppenish, WA: SECEP, May 1976, p. 31.

WHO AM I?[7]

1. Why did my ancestors come to this country?
2. Why did they (or I) come to this area?
3. What are some things I use in everyday life that came from my own cultural background?
4. Here is a description of my culture.
5. What are some things I learned from my parents?
6. What are some things I want my children to learn from me?
7. What are some things I liked, or was proud of, about my parents?
8. What are some things my parents or grandparents could do well?
9. What was my strongest, best remembered, learning experience?
10. What are some things I use or do in everyday life that come from other cultures?
11. As a parent of a school child, would I be willing to share something from my heritage with my child's classmates? Give example.
12. Is the language of my forefathers still being used in our family? What is the word for "hello"?; for "house"?; for "family"?

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[7] Schlick, M. D. Our own cultural backgrounds and interpersonal skills. In Erickson, S. Multi-cultural education for Head Start children. Seattle, WA: HEW Administration for Children, Youth and Families, December 1977, p. 13. For more complete exploration of personal ethnic traditions, see Ethnic Heritage Workbook. New York: J. C. Penney Co., 1973.